



Swami  
Vivekananda

Compiled By  
HEMANTKUMAR G PADHYA

S. M. Pandit



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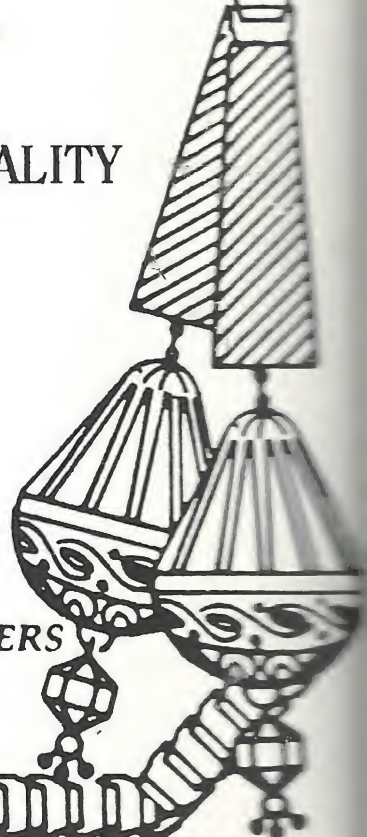
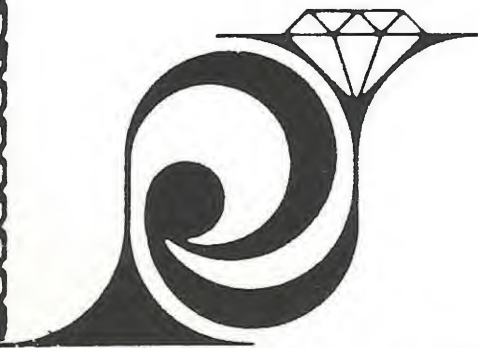
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# SWAMI VIVEKANANDA

BIOGRAPHY AND MESSAGE

CENTENARY EDITION

THE PARLIAMENT OF WORLD RELIGIONS  
1893 TO 1993



BY  
HEMANTKUMAR G PADHYA  
USHA PRAKASHAN

# ACKNOWLEDGEMENT

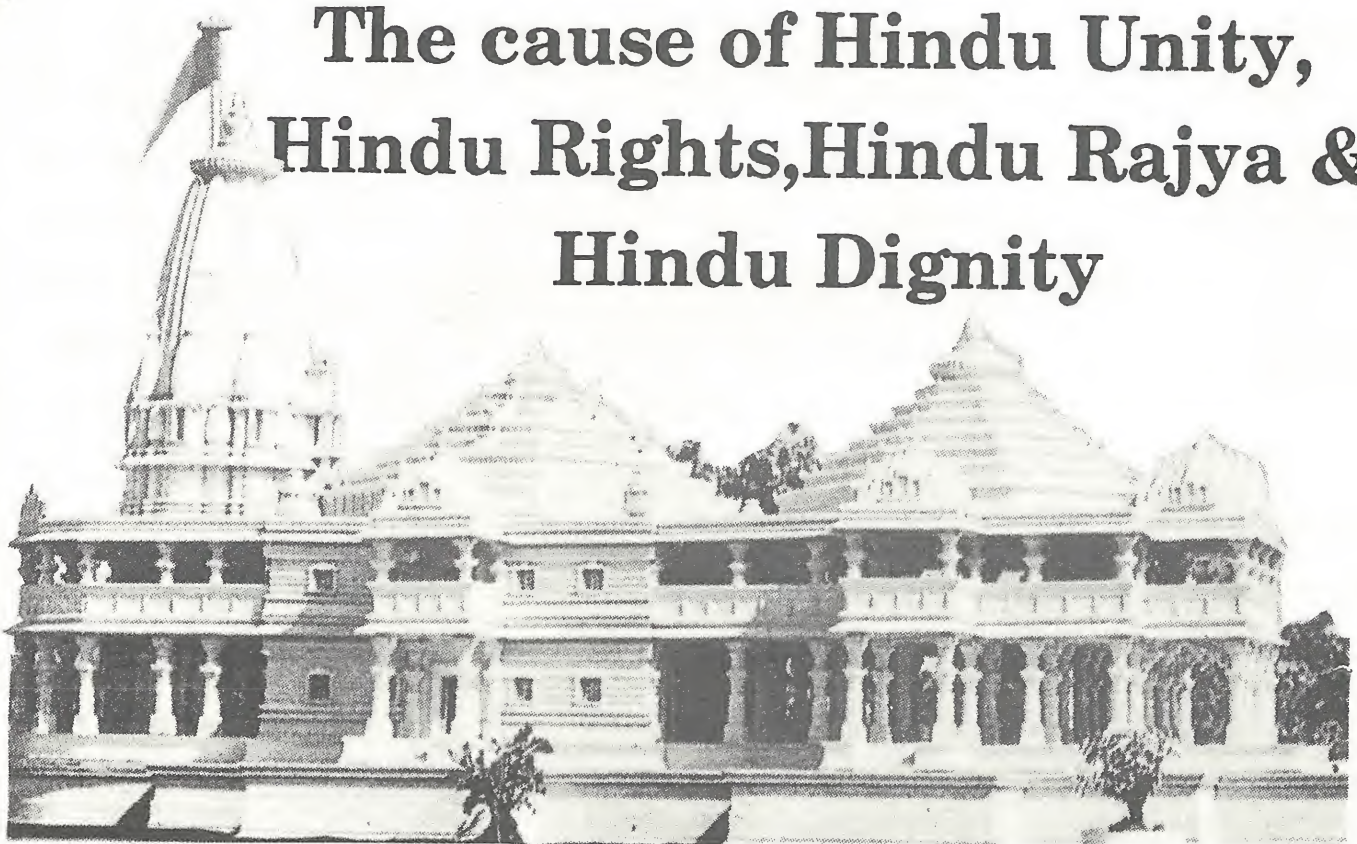
We are very happy to express our gratitude to all proud Hindu business companies and individuals who have sponsored the project of this publication to spread Swamiji's Message. This publication would not have been possible without their generosity.

Last but not least, our sincere thanks are due to Dr. Nawalkantji Prinja, Dr. S.V. Tatwawadiji and others for their help and guidance.

- Publisher & Compiler.



**DEDICATED**  
**TO**  
**ALL HINDU MARTYRS**  
**Who shed their blood**  
**To protect & repossess**  
**Rama Janmabhoomi**  
**And to all**  
**Hindu Saints, Leaders and**  
**Social workers who sacrificed**  
**Their lives for**  
**The cause of Hindu Unity,**  
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## **PUBLISHER'S NOTE**

We have great pleasure in presenting this publication to our new generation and to Hindu Society as a whole on the occasion of the Centenary Celebration of Swami Vivekananda's famous and historic addresses to The Parliament of World Religions. Although a vast amount of literature on Swamiji and his teachings as well as his message has been published by eminent people, we still felt deeply inspired to make this humble attempt at introducing Swamiji and spreading his teachings and message in brief yet clear, complete and to the point. We also consider that it is our sacred duty to offer homage to our great saint, philosopher and patriot in the form of this small publication.

This publication is intended to be a mere compilation. The main purpose of this publication is to introduce Swami Vivekananda to the Hindu Youth of the western world and to present to them Swamiji's message as it is, without any interpretation or commentary. Moreover, the material for this book has been taken from publications like "The Complete Works Of Swami Vivekananda", "Vivekananda - A Biography" by Swami Nikhilananda and other sources.

Swamiji's dynamic quotations owe much to the power of understanding and knowledge. Although all gems are glittering, colourful, beautiful and precious, only an expert can select the most valuable ones. Similarly the



compiler Shri Hemantkumar Gajanan Padhya has demonstrated his ability in selecting appropriate quotations for this book.

In this year of the celebrations, the Hindu race, Hindu Dharma and their Motherland are in greater danger than ever from internal and external threats. In these critical circumstances, Swamiji's teachings on Nationalism are very essential and are required more than ever. We hope that our effort in that direction will definitely inspire all Hindu readers to be proud of their Motherland, Religion, Race and Culture.

Milton Keynes, England.

-PUBLISHER

Adhik Bhadrapada, Krushnapaksha Dashami, Shaka 1915,  
Sanvat 2049.      Date: 11th September 1993.

..... PRIDE IN BEING A HINDU .....  
WHEN A MAN HAS BEGUN TO BE ASHAMED OF HIS  
ANCESTORS, THE END HAS COME. HERE AM I, ONE OF  
THE HINDU RACE, YET PROUD OF MY RACE, PROUD  
OF MY ANCESTORS. I AM PROUD TO CALL MYSELF A  
HINDU. I AM PROUD THAT I AM ONE OF YOUR  
UNWORTHY SERVANTS. I AM PROUD THAT I AM A  
COUNTRYMAN OF YOURS. YOU THE DESCENDENTS OF  
THE SAGES, YOU THE DESCENDENTS OF THE MOST  
GLORIOUS RISHIS, THE WORLD EVER SAW. BUT WHY  
SHOULD YOU HINDUS WANT TO SEPARATE YOUR-  
SELVES FROM THE GREAT COMMON FOLD? WHY  
SHOULD YOU FEEL ASHAMED TO TAKE THE NAME OF  
HINDU WHICH IS YOUR GREATEST AND MOST  
GLORIOUS POSSESSION?                      - Swami Vivekananda



Death is better than a vegetating ignorant life; it is better to die on the battlefield than to live a life of defeat. This is the basis of religion. When a man takes this stand he is on the way to find the truth, he is on the way to GOD.

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SNEHAL AND MAYA PADHYA \*\*\*

To his enemies the householder must be a hero. Then he must resist. That is the duty of the householder. He must not sit down in a corner and weep and talk nonsense about non-resistance. If he does not show himself a hero to his enemies, he has not done his duty.

Swami Vivekananda



## **SWAMI VIVEKANANDA - BIOGRAPHY**

Nobody ever thought that a handsome little child with divine eyes, lying in a cradle crying for milk will one day feed the whole world with the elixir of wisdom and philosophy of Vedanta from the oldest religion of the world. This bright child was named Bireshwar in his early childhood because his mother believed that he was the boon of Lord Shiva - Bireshwar in answer to her ardent praye for a child. He was afterwards named Narendranath and later became famous by the name of Swami Vivekanand.

Narendranath was born in the suburb of Calcutta known as Simla, on the Hindu auspicious day of Makar Sankranti, Monday 7th day of Posh Vad, Vikram Sanvat 1919, corresponding to 12th January 1863. His father's name was Vishwanath Datta, an intelligent and a prominent lawyer of Calcutta. His mother, Bhuvaneshwari Devi was a very pious, religious and well-cultured woman of aristocratic background. She was an ideal Hindu woman. His grandfather, Durgacharan was well-versed in Sanskrit, English and Persian language and literature. He renounced the worldly life at the age of twenty-five just after the birth of his son Vishvanath. Narendra had inherited the transcendental and renouncing character from his grandfather. The credit goes to Narendra's parents for inculcating the best character in him.

Narendra was an intellingent, very happy and naughty



but a lovable and sweet restless child. He had a great affection for Sanyasis(Monks) and had a great love for Lord Rama in the beginning, then for Lord Shiva, one of the Hindu Trinity Gods. He loved to give alms to monks and liked their company. He was very fond of Ramayana and Mahabharata. Narendra had many strange visions of divine lights in his childhood. Even in his young age, Narendra with his friends started meditation before the image of Shiva.

His preliminary education started in the house. His mother taught him the basics of English and Bengali. She told him stories of Ramayana and Mahabharata. He was the undisputed leader at school true to his name Narendra meaning Lord of men. Many of his childhood friendships lasted his whole life. He was an intelligent student with superior talents. He was keenly interested in games and athletics. He was very proficient in all types of games. His interest in reading was very wide and his power of understanding was incredible. His memory was very much above the average for his age. He mastered Sanskrit grammar and chapters of Ramayana and Mahabharata at an early age. Narendra's mind was a thinking, questioning and exploring one. The question of existence of God troubled him and made him restless.

Narendra was a genius in a real sense. Professor Hastie, Principal and Professor of English literature, was quick to recognise it and remarked, 'Narendra is bound to



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make his mark in life." Narendra first heard the name of the great ascetic Shri Ramakrishna from Professor Hastie. Along with his academic studies, Narendra also learnt Hindustani instrumental and vocal music, although he preferred singing to playing music.

In matters of social reform and religion, Narendra was attracted by the progressive ideas of Brahmo Samaj and became one of its members but this organisation did not satisfy his quest for God.

After hearing a praise for Shri Ramkrishna from Professor Hastie and then from his relative Ramchandra Datta, Narendra looked forward to meeting Shri Ramakrishna. The first time he met him was at the home of one of his devotees, Surendranath Mitra, on 6th November 1881. Shri Ramakrishna was very much touched and impressed by Narendra's devotional songs and sincerity. He asked Narendra to visit him at Dakshineshwar, the temple of Goddess Kali, where he was serving as a priest.

The first meeting at Dakshineshwar between Guru Shri Ramakrishna and his future disciple Narendra was very momentous and historic. The assurance of Shri Ramakrishna that he had seen God impressed Narendra. He thought his quest for God could possibly be fulfilled by this ascetic and he started visiting him at Dakshineshwar now and then. With his supernatural power, Shri Ramakrishna recognised straightaway Narendra's destiny as his



future messenger and main disciple. Ramakrishna did not rush or force Narendra to take Sanyas. He gave him all the freedom to explore, question and understand the philosophy of religion and God. It is very difficult to say when Narendra formally and actually accepted Shri Ramakrishna as his revered Guru. It is a fact that Narendra accepted him as his Guru after satisfying all his doubts and after analysing him. Over the years Shri Ramakrishna spiritually moulded him to become his worthy disciple.

After his father's sudden death in February 1884, Narendra's family was struck by calamity. As Narendra was the eldest male member of the family, he had to become a breadwinner of the family at a young age and had to wander around in search of a job. Even in these difficult days of poverty and unemployment, Narendra never abandoned his principles and pride. During this period, Narendra's inclination was becoming very strong to renounce the worldly life and to become a monk but Shri Ramakrishna persuaded him to remain in worldly life to look after his family. Soon after this incident Narendra found a temporary job which provided the basic needs of his family.

Narendra enjoyed transcendental company of his Guru for six years. Shri Ramakrishna moulded his spiritual life during this period. He taught him all that he knew and realised. He never imposed his own idea upon him. He chose Narendra by divine inspiration to fulfill a special mission on Earth. Ramakrishna kept a very sharp eyes on



him.

Shri Ramakrishna passed away in a state of Samadhi on 16th August 1886 after a year-long illness of throat cancer. Narendra was just twentythree years old at that time. At this tender age, he had the great challenge of accomplishing his Guru's mission. As Shri Ramakrishna wished, he took vows of renunciation (Sanyas) and became a monk along with his brother disciples on 24th December 1886. Narendra assumed the monastic name of Swami Vividishananda. He carried out his responsibilities with wisdom, courage and devotion with the help of his fellow disciples and well-wishers. He established Baranagore Math, the first headquater and a new monastery of the monks of Shri Ramakrishna Order with a generous financial help from Surendranath Mishra, a householderdisciple of his Guru. Here Vividishananda(Narendra) and his brother disciples achieved the goal of monastic life after examining and studying all aspects of philosophy of Hindu Dharma and the history of Hindustan. As Swamiji(Vividishananda or Narendra) wanted his brother disciples to be independent of his supervision and to achieve peace and to obtain more knowledge and experince for himself, he decided to go on Parikrama (Pilgrimage).

Swamiji began his Parikrama starting with Varanasi, the holiest place in Bharat. He visited temples and paid his respects to holymen such as Trilinga Swami and Swami Bhaskaranand. This sacred place filled his heart



with a greater spirit of renunciation and devotion. The first experience of the wandering life of a monk was brief and he returned to Baranagore Math.

After his return Swamiji got busy with meditation and religious studies as well as discourses. He was very keen to pass on the philosophy of Vedanta to the common man and woman, as it's existence was imprisoned in books and among secluded monks in caves or among highly educated Sanskrit scholars. Swamiji expressed his desire to his brother disciples about the great necessity of preaching and spreading the message of Vedanta to the ordinary masses. All his brother disciples agreed and started to work on the project.

After spending sometime at Baranagore, Swamiji left for Varanasi again where he came in contact with the sanskrit scholar Pramadadas Mitra. Both discussed the scriptures and the social affairs of Hindus. Then he visited Ayodhya, the ancient capital and birth place of Lord Rama, the hero of Ramayana. He visited Vrindavana of Lord Krishna and was deeply touched. On the way to Haradwar, in the foot-hills of Himalaya, Swamiji met Saratchandra Gupta, a station master of Hathros. Saratchandra was fascinated by Swamiji's personality and became his disciple. Saratchandra accompanied Swamiji on his pilgrimage to Haradwar and Rishikesh. At Gazipur, Swamiji came to know Saint Pavhari Baba, whose two doctrines influenced him very deeply. The affection and reverence for Pavhari Baba remained with Swamiji all his



life. He visited many religious and historic places like Delhi and Rajaputana. During his travels, Swamiji mixed with all kinds of people on terms of equality, whether they were poor or rich or of higher or lower cast. He enjoyed the hospitality of Brahmana, Vaishya, Kshatriya and Shudras too. While travelling he often avoided being recognised by his name Vivishananda and preferred to be known as Swamiji.

In Alwar Swamiji had a sharp exchange of words with the Maharaja Mangal Sinh who was completely westernised in his lifestyle and had become a critic of Hindus and their beliefs. After practical and theoretical arguments and persuasion of Swamiji, the Maharaja apologised to him. This shows how Swamiji was courageous to tell the truth.

On 4th June 1891, Swamiji met Raja Ajit Sinh of Khetari. During his stay in Khetari as the Raja's guest, Swamiji studied the remaining part of Patanjali's Yogas-hastra and Panini's Sutras from a royal pandit Narayana Das. Raja Ajit Sinh was so impressed with Swamiji that he became his devoted disciple.

After leaving Khetari, Swamiji travelled extensively in Gujarat and Kathiyawad. During his stay in Porbandar Swamiji came in contact with Shri Shankar Pandurang Pandit who was a Sanskrit scholar and student of Vedas, engaged in the difficult work of translating Vedas into English. Panditji was very much impressed with Swamiji's intellect and the deep knowledge of Vedas in their



original form. He asked Swamiji to help him finish his gigantic task of translating the Vedas. Swamiji stayed in Porabandar for eleven months and helped Panditji whole heartedly in his work. His stay in Porabandar and the friendship with Panditji has historic significance as it was Panditji who suggested that Swamiji go to the west to spread the message of Vedanta. Swamiji was pleased with this coincidental suggestion which he himself had been feeling considering.

After visiting Vadodara, the kingdom of Gaekwad dynasty, he came to Khandwa in central Bharat. Here he first gave a hint of his willingness to go to The Parliament of Religions to be held in United states of America.

Now Swamiji's Parikrama brought him to Maharashtra, the southern part of Hindustan and the land of the great Hindu king Chatrapati Shivaji Maharaj and great Saint like Gyaneshwar, Ramdas and Tukaram. He visited Mumbai, Pune, Kolhapur and other places. Swamiji stayed for a few days at the house of a great patriot and a true Hindu leader Shri Lokamanya Tilak. He discussed the interesting and the most vital topics of social and political problems of Bharat with Lokamanyaji and gave him some guidance. Then he went to Belgaum where he mentioned to Hariprasad Aiyar on 18th October 1892 his intention to proceed to America but not until after making a pilgrimage to Rameshwaram.

At Mysore, Swamiji enjoyed the hospitality of Maharaja Chamrajendra Wodeyar. Here an Austrian musician of the



Prince's Court was surprised by Swamiji's knowledge of western music. Swamiji addressed here a meeting of Sanskrit Scholars and earned their applause for his deep knowledge of Vedanta.

After travelling to different places in Malabar, Swamiji arrived in Rameshvaram. He paid homage to Lord Shankara and performed Abhisheka. Here he met Raja Bhaskar Setupati of Ramnad who later became his disciple. The Raja urged Swamiji to represent the most ancient religion of the world Vedic Dharma [ Hinduism ] at the Parliament of Religions in Chicago. He promised financial help for his journey. At last Swamiji's feet touched the land of southernmost tip of Bharat - Kanyakumari. Here he had a divine vision that changed his life. Swamiji's heart jumped with emotion. He rushed into the temple like a child to offer worship to Devi Kanyakumari [The Virgin Goddess] with all his devotion and faith. When he came out of the temple he had a glance at the sea and his eyes fell on a rock in the middle of the water. Swamiji swam through the shark infested water and reached the rock which later became famous as Vivekananda Memorial Rock. He sat on this rock with a happy and emotional heart. He realised that his purpose of Bharat Parikrama from Himalaya to Lands End was not yet fulfilled. Sitting calmly on the rock in the middle of the sea he recalled the good and bad experiences of his whole travel and the pitiable condition of the Indian masses who were the victims of cruel rulers and landlords and the tyranny



of the caste system and the evil of untouchability. He had seen selfishness personified in many of national leaders who were shouting for independence for their own gain and were prepared to do anything to achieve it. Swamiji asked himself what should be his duty in this situation. As Sanyasi it is his duty to serve God but he realised that he could also serve God through humanity. He decided that he should use all his energy, wisdom and knowledge to serve man as God. He saw religion as the thunderbolt(Vajra) of Bharat Nation. He realised that Bharat Mata would rise again only through reformation, restoration and rejuvenation of the highest Vedic spiritual consciousness which would make her at all times the leader in the world.

He knew that the downfall of Bharat was not due to religion but was due to falsehood, superstition, selfishness, rigidity and the evil laws of society imposed and practiced in the name of religion. He saw that the knowledge and realisation of God's presence in the people of Bharat was the real source of its strength and wisdom. He decided to awaken this sleeping divinity in Hindu society as a whole. He believed that the nation's life could only be intensified through selfless service to humanity and to Motherland. Once this is achieved everything else would take care of itself. To achieve this, the workers of Bharat's regeneration must renounce selfishness, jealousy, greed and lust for power. They must always be



prepared to serve the poor, the needy, the helpless, the sick and the hungry with all their dedication, assuming that this service is nothing but true service to God. At Kanyakumari Swamiji was transformed from Sanyasi into a great patriotic Sanyasi. He went into a deep Samadhi on the rock and a vision came as a flash in his mind in the form of his Guru's divine command to proceed to America, the land of liberty, wealth and unlimited opportunity to give its people the most ancient wisdom and supreme spiritual knowledge of Hindustan.

From Kanyakumari, Swamiji made his way to Madras by foot halting at Ramnad and Pondicherry. In Madras Swamiji publicly announced his intention of going to America.

Wherever Swamiji went he organised discussions on religion, philosophy, literature and ancient history of Bharatavarsha as well as other parts of the world, but he put all his heart and soul into the discussions and lectures in Madras. At Hyderabad Swamiji delivered his first public lecture on the subject "My Mission To The West." His devotees in Madras collected some money for his trip. When they brought him the money he refused to accept it and asked them to distribute it among the poor.

All arrangements for Swamiji's departure had been made but suddenly the private secretary to the Maharaja of Khetari, Shri Jagmohandas arrived to give him the happy news of the birth of the Royal Prince. As the Maha-



raja desired, Swamiji went to Khetari to bless the heir of the throne. Maharaja of Khetari provided Swamiji with a first class ticket on the Peninsular for 31st May 1893. He also provided him with magnificent robes of orange silk and an orange turban and all other necessities. He conferred on him the name Swami Vivekananda on 21st April 1893. When Swamiji left Khetari for Mumbai, the Maharaja accompanied him up to Jaipur and bade him farewell and also sent his private secretary to accompany him all the way to Mumbai.

The ship sailed out of Mumbai harbour on the schedule for its destination. Swamiji said good bye to his beloved Motherland. During his travel Swamiji visited and explored the cultural developments of different countries. He visited many historic and religious places in Colombo, Singapore, Canton, Tokyo, Yokohama etc.

On 14th July 1893, Swamiji left Yokohama(Japan) for Vancouver(British Columbia in Canada) on the "Empress of India" He met another Indian visionary on board, Mr. Jamashetji Tata, a Parsi gentleman, who later established the great Tata Dynasty associated with the Industrial revolution in Bharat. Swamiji encouraged him to pioneer modern industry in Bharat. They became close friends for life.

From Vancouver, Swamiji travelled by train to Chicago. He arrived in Chicago on 30th July 1893. He had bad news from the information bureau that the forthcoming Parliament of Religions had been re-scheduled for the second



week in September and no one without an introduction letter from a bonafide religious organisation would be allowed as a delegate. It was too late to register. It was unfortunate that nobody who arranged Swamiji's trip had taken the trouble to enquire about the details of the Parliament.

As the cost of living in America was a lot higher than what Swamiji and his well-wishers in Bharat had thought, Swamiji seemed to be running out of money quicker than anticipated. He figured out that he would not have enough money to pay for his stay in Chicago until September. Someone advised him to go to Boston as the cost of living there was cheaper than in Chicago. He stayed at " Breezy Meadows " in Metcalf, Massachusetts. Here he came in contact with Mrs. Johnson, who was a lady superintendent for a women's prison and Mr. John H. Wright, a professor of Greek at Harvard University. Recognising the greatness and knowledge of Swamiji, Professor Wright encouraged Swamiji to represent Hinduism in the Parliament. When Swamiji told Professor Wright that he had no credentials, the professor replied, " To ask you, Swamiji, for your credentials is like asking the sun about its right to shine." He wrote a letter about Swamiji to his friend who was the chairman of the select committee for the Parliament. He said in his letter, 'Here is a man more learned than all our learned professors put together'. Out of respect, Professor Wright even bought Swamiji's railway ticket for Chicago.



Swami Vivekananda arrived on 9th September 1893 in Chicago late in the evening. Unfortunately Swamiji faced language barrier as the railway station was located in an area inhabited by Germans who hardly understood English. Somehow Swamiji had mislaid the address given by Professor Wright. It was getting late at night and no one bothered to give any information to this strange-looking foreigner. By now Swamiji was tired and helpless. Atlast, he spent the night in a huge empty wagon in the railway freight-yard without food and bed with hope for a better morning.

As the first rays of sun shone in the sky, Swamiji woke up and walked along the lake shore drive of wealthy residents asking people the way to the place where The Parliament of Religions was to be held. His soiled clothes and unshaven face gave him an appearance of a tramp and he was rudely treated by servants when he knocked on several doors for food and help. As he was very exhausted and disappointed, he sat on the sidewalk and hoped for the best. Suddenly he was noticed from a window of the house opposite. When the mistress of the house sent for him and asked him whether he was a delegate to the Parliament, he told her of his difficulties and problems. Mrs George W. Hale, the kind lady, gave him breakfast and looked after his needs. After Swamiji rested for a few hours, she took him to the office of the Parliament and introduced Swamiji to her personal friend Dr. Barrows, the President of the Parliament. Dr. Barrows cordially accepted Swamiji as an official repre-



sentative of Hindu religion and provided him accommodation in the house of Mr and Mrs John B. Lyon. After all those difficulties, problems and humiliation Swamiji had now become an official delegate to The Parliament of World Religions. This convinced him that the Lord was guiding his footsteps and prayed to him constantly. The grand meeting of The Parliament of Religions was an accompaniment event of the World's Columbian Exposition organised to celebrate the fourhundredth anniversary of the discovery of American sub-continent by Christopher Columbus, an Italian navigator financially supported by the Spanish King for his expedition.

On Monday, September 11th, 1893 at 10.00 am The Parliament of Religions opened. Seven thousand people were packed in the hall of Art Institute of Columbus, Chicago. All official delegates from different faiths marched in a grand procession to the platform. Among them were Pratap Mazmoodar of Calcutta Brahma Samaj, Nagarkar of Mumbai, Dharmapal of Shrilankan Buddhists, Mr Gandhi (Not Mahatma Gandhi) representing the Jains, and Chakravarti and Annie Besant of Theosophical Society and Swami Vivekananda representing no particular sect of Bharatiya religion but the original and the universal religion of the Vedas, the oldest religion of the world. Swamiji's appearance in gorgeous silk robe, large yellow turban and his personality stood out distinguishably on the platform and drew everybody's attention.

The delegates rose one by one and read their prepared



speeches about the glory of their own faiths. As Swamiji did not prepare any speeches or made any note for his address and had never addressed such a huge assembly, when asked to deliver his speech in the morning session, he requested the chairman to call him later. After postponing several summonses, he came to the rostrum to deliver his unprepared yet what was to be the most historic speech. After his introduction to the audience by Dr. Barrow, Swami Vivekananda prayed to Goddess Saraswati, the goddess of learning and wisdom. He addressed the audience as "sisters and brothers of America". Instantly, thousands of people rose to their feet and gave him a standing ovation. They were deeply touched with this unusual but natural, considerate and emotional address. He thanked the audience for their warmth and very cordial welcome. Then he told the audience about how he was proud to belong to a religion which, for thousands of years, has taught and believed in universal toleration as well as universal acceptance of all different faiths. He told how Hindustan - the land of Hindus had given shelter to religious refugees of Persia's Zoroastrians from the Middle East and the Israelites of Jewish faith! He quoted the Mantra from the scriptures, one revealing Hindu spirit of toleration and oneness. He concluded his speech pleading for the immediate termination of Sectarianism, bigotry, fanaticism and persecution with the sword or with the pen.

The audience responded with deafening applause. It seemed as if the entire audience had been patiently



waiting for a very long time for such a simple message of religious harmony. His message was universal, very effective, essential and the most required at the time. His unique message took the American audience by storm and he became the undisputed and the most adored speaker of the Parliament on 15th, 19th, 20th, 26th & 27th September 1893. Swamiji delivered his speeches on various aspects of Vedic Religion and its sects such as Sikhism, Buddhism and Jainism. In his address at the final session, he concluded his speech with a very simple message to the public, " Help And Not Fight". "Assimilation And Not Distruction", " Harmony And Peace And Not Dissension".

After that speech, Swamiji was received with greater enthusiasm than any other speaker and became a very popular and influential man at the Parliament. His speeches were published by leading newspapers like The New York Herald, The Boston Evening Post and were read with keen interest and enthusiasm all over America. The New York Herald commented " He is undoubtedly the greatest figure in the Parliament of Religions. After hearing him we feel, how foolish it is to send missionaries to this learned nation". The Boston Evening Post praised Swamiji and said, " He is a great favourite at the Parliament from the grandeur of his sentiments and his appearance as well. If he merely crosses the platform he is applauded, and this marked approval of thousands he accepts in a child like spirit of gratification without a



trace of conceit ....." At the Parliament of the Religions, they used to keep Vivekananda until the end of the session to make people stay till the end. The four thousand fanning people in the hall of Columbus would sit smiling and expectant, waiting for an hour or two to listen to Swamiji for fifteen minutes. The chairman knew the old rule of keeping the best until last. The great success of Swamiji at the Parliament was published in Bharatiya magazines and newspapers. His Hindu countrymen and fellow brother monks were filled with pride and people of Calcutta celebrated Swamiji's international achievements at the town hall.

After Swamiji's triumph at the Parliament, The Lecture Bureau invited him to tour the United States of America. He accepted the offer with a desire to be independent of his friend's obligations and to fulfil his religious, educational and philanthropic projects in Bharat. Moreover, he thought that through the Bureau he could effectively spread his ideas and message of Vedanta all over America. He visited many cities and towns but made his headquarters with George W. Hale in Chicago. When Swamiji realised that the Bureau was exploiting him, he started to organise his lectures himself. He delivered his lectures in churches, clubs and private gatherings. He travelled extensively. Sometimes he delivered more than twelve to fourteen lectures in a week. Even in such a busy time of popularity and fame, he never ever forgot his Motherland and the difficulties and problems of his fellow countrymen.



The triumph, popularity and fame at the Parliament of Religions and his outspoken nature had made him unpopular among many christian leaders. Some jealous christian missionaries as well as some Indian delegates at the Parliament tried to spoil his reputation by publishing false stories but that could not harm his reputation and popularity. His lectures on the philosophy of Vedanta attracted many diplomats, politicians, intellectuals and wealthy people. On Dr Lewis's invitation, Swamiji gave his first lecture on the evening of 31st December 1894 before Brooklyn Ethical Association. The enthusiastic audience of that evening consisted of doctors, lawyers, judges, teachers and professors. These people were so impressed that they demanded regular classes in Brooklyn. He could not disappoint them and agreed to their wish. He held many class meetings as well as public lectures at Pouch Mansion, the usual meeting place of Ethical Association. This was the beginning of Swamiji's hidden desire to set up a permanent centre in America.

Soon after, Swamiji established a centre in a poor section of New York city with the help of his poor but keen students and started classes free of charge. He began to instruct several chosen disciples on the subject of Yogas. Sometime in June 1895 Swamiji finished writing his famous book Raja-Yoga. William James, the Harvard Philosopher was well-inspired by this book. Swamiji established The Vedanta Society of New York with the great aim of spreading the universal principles of Vedant.



Owing to the over-streched work of lecturing, travelling, writing books and corresponding, Swamiji was completely tired and exhausted by the middle of the year 1895. He needed rest from this very busy life. He spent some time in a summer camp at Percy, New Hampshire, on an invitation from Francis Leggett and then his student Miss Elizabeth Dutcher asked him to take a vacation in her summer cottage on the bank of the river St Lawrence, Thousand Island park. The location of Miss Dutcher's cottage was ideal for Swamiji's need. He continued his work with some rest in the midst of Mother Nature. Swamiji started his classes at Thousand Island Park on Wednesday, 19th June 1895. He taught his students all aspects of Vedic Religion and philosophy of different Hindu saints. Some of his precious lectures were noted down by his disciple Miss S. Ellen Waldo and later published as " Inspired Talks". It was reported that Swamiji experienced Nirvikalpa Samadhi like Lord Buddha at Thousand Island Park. Swamiji left this place on Wednesday, 7th August 1895 for Clayton by a boat to go to New York.

Swamiji sailed for Europe on 17th August 1895 with Mr Leggett and arrived in Paris on 24th August 1895. Swamiji visited many historic places, cathedrals, art galleries, museums etc. and he was impressed by them. During his visit to Paris, he also came in touch with many enlightened French people. He left Paris for London on 9th September 1895.



Swamiji was greeted by Miss Muller and Mr Sturdy when he arrived in London. Swamiji continued the mission of his life here in England. He started classes and many educated, thoughtful and eminent people of English society attended his classes. Here he came to know a very aristocratic lady, Isabel Margesson but his greatest acquisition was Miss Margaret Noble, an Irish lady teacher who later became his disciple and adopted the name of Sister Nivedita. She devoted her life to women's education in Bharat with help from Swamiji's other acquaintance Miss Greenstidel(Sister Christine) of U.S.A. Sister Nivedita also played a vital role in inspiring many leaders for the freedom of Bharat with her writings and lectures. Swamiji was satisfied that he achieved more than he expected in such a short time. He asked Mr Sturdy, a Sanskrit scholar, to conduct classes in London till the arrival of new Swami from Bharat.

Swami Vivekananda returned to America on 6th December 1895. He took control of the classes from his American disciple Kripananda, Abhayanaanda and Miss Waldo. He once again plunged into activities and gave a series of lectures and held many discourses. During this period a good stenographer was needed to record Swamiji's lectures and an English gentleman called J. J. Goodwin became available on 12th December 1895 as the greatest gift Swamiji received from God. Without Mr Goodwin many of Swamiji's precious and most important speeches would have been lost forever.

Once again Swamiji started his lecture tour to



different places. The most famous lecture on the subject "The Philosophy Of Vedanta" was delivered on 25th March 1896 at Harvard University before graduate students of philosophy. His lecture made such a remarkable impression that he was offered the Chair of the department of oriental philosophy but he refused on the ground that he was Sanyasi. A similar offer was also received from Columbia University but he declined for the same reason.

During his stay in America, he completed his work on Raja-Yoga, Bhakti- Yoga and Karma-Yoga which received remarkable attention of many thoughtful and very serious people. His interpretation of Hinduism was based on a sound universal, ethical and rational philosophy which could appeal to everybody everywhere in the world.

Swamiji always thought that East and West both have something to offer each other for fulfillment. He wanted a healthy interchange of social, cultural and philosophical ideas of the East and scientific and technological ideas of the West. This was the fundamental aim of The Vedant Society. He established his mission in America and finally decided to leave America for London to complete his work there and then to sail for his Motherland which he missed the most. He left America on 15th April 1896.

On arrival in London, Swamiji had the great surprise and pleasure of seeing his brother disciple Swami Saradananda after a very long time. Again Swamiji plunged



into a whirlpool of activities here. Many distinguished people participated in his classes on Jnana-Yoga, the elixir of Vedanta Philosophy. On 28th May 1896, Swamiji met Max Muller, a great German Sanskrit scholar and indologist who was an admirer of Swamiji's Guru Shri Ramakrishna. Swami Vivekananda was delighted to be with him in Oxford. His intensive public work on his second visit in England was a great success. He came in contact with many new people and had better opportunity to come closer to his admirers like Mr Goodwin, Harietta Muller, Margaret Noble and Mr Sturdy. They all became his disciples. The newcomers Captain Sevier and Mrs Sevier were also deeply touched and impressed by Non-Dualistic philosophy and by Swamiji's radiant personality. Due to the development of a great affectionate relationship with Swamiji, all these disciples remained faithful to him and his work until their last days.

Seeing Swamiji exhausted with work, Mr and Mrs Savier and Mr H Muller proposed that Swamiji take a holiday on the continent. He was delighted and accepted the proposal. On July 31st 1896, they left for Switzerland. Wandering on the Swiss Alps, Swamiji had an inspiration to start a monastery in the Himalayas and later this became a reality in the form of Advaita Ashram at Mayavati. On an invitation from Paul Deussen, the famous orientalist and professor of philosophy at The University of Koel, Swamiji visited him after visiting Heidelberg, Cologne, Berlin etc. Swamiji was more than delighted to see this well versed Sanskrit scholar of all



Europe. As it was not possible for Swamiji to stay longer, Duessen joined the group and travelled to Amsterdam and then to England. Swamiji spent another two months here in England to complete his work. During this time, Swamiji gave the most remarkable lecture on the subject of Maya (Illusion) on three occasions. It is said that some members of the British Royal Family attended those lectures in disguise. These lectures were the most fluent and effective among his lectures on Non-Dualistic Vedanta.

On the arrival of Swami Abhedananda from India to give Swamiji a hand in his work, his maiden lecture was arranged at a club in Bloomsbury Square on 27th October 1896. This lecture was highly appreciated by all and Swamiji was very proud of his brother disciple.

Despite the busy life of his European mission, Swamiji retained his close contact with American disciples, friends and his brother disciples in India. In a letter written to his disciple in India, he told him about the proposed Himalayan Monastery and his present and future plan to start centres in Madras and Calcutta and later in Mumbai and Allahabad.

The call of Motherland was becoming very strong now and he could not resist it. He finally decided to go to his Motherland. A magnificent and memorable farewell was given to Swamiji by his English disciples, friends, devotees, wellwishers and admirers on 13th December 1896 at The Royal Society of Printers in Piccadilly. He



appointed Swami Abhedananda to continue the work after his departure. He left England on 16th December 1896 for Hindustan.

Swamiji visited many places with his accompanying disciples Mr and Mrs Sevier. On 15th January 1897, the ship touched the Motherland of Swamiji at Colombo. The first morning ray of Sun gave him the message to get ready to fulfill his dream for Motherland. Thousands of his countrymen gave him a princely welcome. He regarded the tribute paid to him as tributes to the spiritual ideas of Hindustan or Aryavarta. On 16th December 1897, he delivered his first lecture in his Motherland on "Bharat- The Holy Land". On his way to Madras Swamiji received tremendous welcome everywhere. At Rameshwaram on 27th January 1897, he advised people to worship Shiva in the poor and the diseased. Swamiji received a very touching welcome at Ramnad from his disciple, the Raja, who encouraged him to go to America. Even the Raja himself along with his people drew the carriage of Swamiji. Swamiji arrived in Madras on 6th February 1897 and a royal reception was given to him by the people of Madras. Swamiji was publicly honoured on 9th February 1897 at Victoria Hall. Swamiji began his lecture on the subject of " My Plan Of Campaign". He delivered several lectures in Madras and reminded the people of their greatness and weakness and urged them to be proud of their past and be hopeful for their future. The lectures during his travel from Colombo to Madras were very inspiring, enthusiastic and awakening with the



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strong flavour of patriotism.

Swami Vivekananda awakened the sleeping slave mob and inspired them to stand up and fight for righteousness. The sprit of Bharat vibrated to the Swamiji's divine call. Swami Vivekananda was not only the first awakener of national as well as religious consciousness of Hindus but also the first person to uplift the masses of Bharat. All the political leaders of that time consciously or unconsciously received their inspiration from Swamiji's message to fight for their Motherland. Some of them openly acknowledged it. The Bengali revolutionaries like Netaji Subhashchandra Bose and Maratha revolutionaries like Vir Savarkarji were ardent readers of Swamiji's books. Swamiji was the pioneer in uplifting the masses, eradicating untouchability and filling the peoples' minds with nationalist thoughts. Mahatma Gandhi was just a follower and carrier of those great ideas. What a great patriot Swami Vivekananda was in the robe of a Sanyasi!

At last Swamiji arrived on 19th February 1897 in his home town, Calcutta, to receive a splendid reception from its citizens. He was the most beloved son of the soil for them. On the 28th February 1897, a public reception was held under the presidency of Raja Benoy Krishna Deb



at Shovabazar Rajabatti where their beloved Narendra gave a call to the youth to serve the Motherland and asked the people to go back to the philosophy of the Upanishads.

After this event Swamiji got busy again and started working very hard. On 1st May 1897, he called a meeting of all his devotees at the house of Shri Balaram Bose and proposed the setting up of an association in an organised manner. They named this association Shri Ramakrishna Mission. The constitution of the mission was finalised on 5th May 1897. After this work he left on a tour of Northern Bharat on 6th May 1897.

Swamiji travelled and lectured extensively in the northern part of Bharat with a troupe of his Bharatiya and Western disciples. He conducted discourses at Almora, Lucknow, Jammu, Kashmir, Lahore, Dehradun etc. Then he went to see The Maharaja of Khetari. The Maharaja donated a large amount of money for the Belur Math, The Headquarter of Shri Ramakrishna Mission and Math. Before returning to Calcutta, Swamiji visited Ajmer, Jodhpur, Indore, Khandwa etc. Thus he concluded his tour of Northern Bharat.

In the year 1898, Swamiji mainly devoted his time to training his Bharatiya and Western disciples and to establishing the Belur Math. He acquired the land for the purpose with a generous donation from Miss Muller. He inspired Swami Swarupananda to publish a monthly



magazine "Prabuddha Bharat" and helped Swami Trigunatita in his effort to start a new Bengali Magazine "Udbodhan". Swamiji bestowed fifty lower caste Hindus with the sacred thread(Yagnopaveet) and established the right of equality of all castes as stated in the Vedas. Swamiji once again went on a Parikrama to northern Bharat to further his mission.

The beginning of Sister Nivedita's(Margaret Noble) magnificent work in Bharat started on 13th November 1898 with the opening of Nivedita Girls' School blessed by Holy Mother Sharadadevi, the consort of Shri Ramakrishna. Swamiji gave his disciple his heartiest blessing and all the freedom in running the school.

Swamiji's glorious dream of establishing a permanent monastery was accomplished on 9th December 1898 as Ramakrishna Math was formally consecrated by Swamiji with the installation of his Guru's image. His wish for the threefold activities of Annadan(Gift of Food), Vidya-dan(Gift of Knowledge) and Jnanadan (Gift of Spiritual Wisdom) were fulfilled. Swamiji and Turiyananda started regular classes at the Math for the study of Sanskrit and eastern and western philosophy. Swamiji sent his chosen disciples to preach Vedant philosophy all over Hindustan. Swami Akhandananda was appointed to work for the educational upliftment of the villagers and help with other social problems.

Advaita Ashram at Mayavati in the Himalayas is one of



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the most remarkable institutions founded by Swamiji to worship nameless and formless spirit of God. This Ashram is solely dedicated to Advaita philosophy with all the sympathy and respect for other systems.

Swamiji announced his plan to visit the west to inspect the work he had started. He decided to take Swami Turiyananda, his brother disciple, who spent most of his life studying and practicing meditation and his western disciple Nivedita. They left Bharat in 1899 with the blessing of The Holy Mother, Sharadadevi. Swamiji's purpose behind the trip in the company of Nivedita and Turiyananda during his voyage was to educate and to prepare them for the future. This voyage also benefited him in his deteriorating health. Swamiji arrived in England on 31st July 1899 and stayed until 16th August 1899 to observe, guide and teach his disciples.

On 28th August 1899, Swamiji set his feet on the land of the greatest democracy in the world. Soon after his arrival in America, he started his work restlessly. He delivered many lectures at public meetings. While delivering his speech one day, Swamiji found that the audience was becoming absorbed in his ideas and losing their own individuality; he suddenly stopped and retired



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as he did not believe in changing or destroying individuality.

Swamiji toured around America once again lecturing and meeting his friends, disciples and well-wishers. He asked Turiyananda to go to California and to establish an Ashram to train the zealous students in meditation at San Antone Valley where swamiji was offered a gift of 160 acres of land. Swami Turiyananda was hesitant in the beginning but after Swamiji's persuasion he accepted the project and established " Shanti Ashram" - The Peace Retreat.

Swamiji left America on 26th July 1900 for Paris. Here he participated in the Congress of History and Religion. He delivered a lecture on Hinduism and Buddhism and mentioned that Shri Krishna and Shrimad Gita existed well before Buddhism. He also rejected the theory of Greek influence on drama, art, literature, astronomy and other sciences developed in Bharat. Among many intellectuals, scientists, scholars, many distinguished men and women and aristocrats like Duke of Richelieu, Swamiji also came in contact with his countryman Jagadishchandra Bose, a prominent scientist who discovered life and nervous systems in plants. Swamiji devoted most of his time studying French language and culture and visit-



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ing different places. Here, he came across the ritual similarity between Hinduism and Roman Catholicism such as offerings of food and distributing it as Prasadam.

Swamiji left Paris on 24th October 1900 with his disciples for a tour of Hungary, Serbia, Rumania, Bulgaria, Italy, Greece and Egypt. Having had a premonition that something had happened to Mr Sevier, Swamiji sailed from Cairo to Mumbai and arrived in Belur Math late in the evening of 9th December 1900. After staying for eighteen days at Belur Math, Swamiji left for Mayavati to see the widow of Mr Sevier. In spite of suffocating asthma, Swamiji was busy replying to his disciples and wrote three articles for the magazine "Prabuddha Bharat". It was in Mayavati where he received the sad news of Maharaja of Khetari's death.

After returning from Mayavati on 24th January 1901, Swamiji stayed at Belur Math for a while and then began his lecture tour of East Bengal. Even though his illness did not show any recovery, his enthusiasm to work remained the same. He continued to correspond, give instruction to his disciples, meditate and to write in his beloved room on the second floor in the south eastern corner of the monastery. During the latter part of 1901,



Swamiji observed all the religious festivals and worship of divine mother in strict orthodox manner.

Swamiji was visited by Mr O. Kakura, an art critic and Mr Oda, the chief of a Buddhist Monastery of Japan. They came to invite Swamiji to attend a Congress of Religions. Swamiji could not accept their invitation to Japan owing to his failing health and partly owing to the thought that his Non-Dualistic ideas would not be appreciated by the Japanese. At the request of Mr Kakura, Swamiji accompanied him to Bodh-Gaya, the place where Buddha attained illumination. Swamiji arrived here on the same day of his own birthday. He visited Varanasi for the last time after fulfilling his vows which he had taken here. Maharaja of the state offered him money to establish a monastery in Varanasi. He accepted the offer. Swamiji was very pleased to see here that several men under his inspiration had started charitable work to provide the needy with food, shelter and medical aid. Swamiji immediately sent Swami Sivananda to organise the work at Varanasi after returning from there. Swamiji's illness showed signs of deterioration. Even in bad health, his mind retained its usual energy. He read and mastered twentyfive bulky volumes of newly published Encyclopaedia Britannica and helped to clear the doubts raised by the disciples.

Day by day Swamiji was seen to free himself from responsibilities but remained the leader till the very end and maintained very strict supervision. Some of his com-



ments and contemplative mood made his brother disciples and his own disciples worried that Swamiji's end of worldly life was coming sooner but they hoped that he would certainly live for a few years more. His brother disciples remembered the words of their master Shri Ramakrishna that "Naren, after his mission was completed, would enter into Samadhi and leave his body by his own will".

Swami Vivekananda felt that his mission was accomplished and his brother disciples as well as his own disciples were now well-groomed to spread his message. He prepared himself to leave this material world. He himself decided on the day of Maha Samadhi. Three days before the appointed day, Swamiji pointed out to Swami Premananda a particular spot on the grounds of the monastery where he wanted his body to be cremated. On the day chosen by himself, Friday the 4th July 1902, Swamiji got up very early and got ready. He went to the meditation room and meditated for three hours. He sang beautiful song about Goddess Kali while coming down the stairs of the shrine. Unusually, that day the Swamiji ate his lunch with a great relish in the company of all his disciples, after he became ill, he used to eat in his bedroom alone. Immediately after the meal, he was full of life and humour when he gave lessons in Sanskrit for three hours to Bhrahmacharinis.

In the afternoon he went for a walk to Belur Bazar with Swami Premananda and discussed the plan to establish a Vedic College in the monastery.



When the bell rang at seven o'clock for the evening worship in the shrine, Swamiji went to his room and told his disciples not to come to him until called for. After spending an hour in meditation and counting the beads of Rudrakshi Mala, he called a disciple and asked him to open all the windows. He lay down on his bed quietly and the attending disciple thought that Swamiji was either sleeping or meditating. At the end of an hour his hands trembled a little and he breathed twice with the interval of one minute silence in between. His eyes became fixed in the centre of his eyebrows. Swamiji's face was revealing a divine expression. All of a sudden Swamiji's brother disciple realised that Swamiji had entered the Maha Samadhi. According to Yogic scriptures, this was the result of the soul's departure by the illumined person's own will. As Shri Ramakrishna predicted, Swami Vivekananda's soul left his body at his own will after his mission was accomplished, at the age of thirty nine years five months and twentytwo days.

Although Swamiji's Soul left his body and this material world, it is still living with us even after nine decades in the form of his writings, inspired teachings, projects and life's work. Salutation to such a great Saint, Philosopher, Reformist and a true Hindu Patriot of Bharat Bhoomi, Swami Vivekananda!

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# THEN AND THEN ALONE YOU ARE HINDU

Then and then alone you are a Hindu when the very name sends through you a galvanic shock of strength.

Then and then alone you are a Hindu when every man bears the name, from any country, speaking our language or any other language, becomes at once the nearest and dearest to you.

Then and then alone you are a Hindu when the distress of any one bearing that name comes to your heart and makes you feel as if your own son were in distress.

Then and then alone you are a Hindu when you will be ready to bear everything for them, like...the great Guru Govind Singh. After having shed his own blood for the defence of the Hindu Religion, after having seen his children killed on the battlefield- Ay, this example of the great Guru, left even by those for whose sake he was shedding his blood and the blood of his own nearest and dearest- he, the wounded lion, retired from the field calmly to die in the south but not a word of curse escaped his lips against those who had forsaken him! Mark me, every one of you will have to be Govind Singh, if you want to do good to your country. You may see thousands of defects in your countrymen, but mark their Hindu Blood. They are the first Gods you will have to worship, even if they do everything to hurt you; even if everyone of them sends out a curse to you, you send out to them words of love. If they drive you out, retire to die in silence like that mighty Lion, Govind Singh. such a man worthy of the name of Hindu; such an ideal ought to be before us always.



## IDEALS OF BHARAT

**O Bharat!**

With this mere echoing of others, with this base imitation of other, with this dependence on others,.....

wouldst thou, with these provisions only, scale the highest pinnacle of civilisation and greatness ?

Wouldst thou attain, by means of thy disgraceful cowardice, that freedom deserved only by the brave and the heroic ?

**O Bharat!**

Forget not that the ideal of thy womanhood is Sita, Savitri, Damayanti; forget not that the God thou worship is the great Ascetic of ascetics the all-renouncing Shankara the Lord of Uma;

forget not that thy marriage, thy wealth, thy life are not for sense-pleasure, are not for thy individual personal happiness;

forget not that thou art born as a sacrifice to the Mother's altar;

forget not that thy social order is but the reflex of the Infinite Universal Motherhood;

forget not that the lower classes, the ignorant, the poor, the illiterate, the cobbler, the sweeper are thy flesh and blood, are thy brothers.

Thou brave one,

be bold, take courage, be proud that thou art a Bharatvasi and proudly proclaim, " I am a Bharatvasi, every Bharatvasi is my brother. "

Say, " The ignorant Bharatvasi, the poor and destitute Bharatvasi, the Brahmin Bharatvasi, the Pariah Bharatvasi, is my brother" .



**Thou too, clad with but a rag round thy loins, proudly proclaim at the top of thy voice: " The Bharatvasi is my brother, the Bharatiya is my life, Bharat's gods and goddesses are my God. Bharat's society is the cradle of my infancy, the pleasure-garden of my youth, the sacred heaven, the Varanasi of my old age ".**

# Brother,

**say: " The soil of Bharat is my highest heaven, the good of Bharat is my good ".**

and repeat and pray day and night, " O Thou Lord of Gouri, O Thou Mother of the Universe, vouchsafe manliness unto me! O Thou Mother of Strength, take away my weakness, take away my unmanliness and make me a Man! "

**00000000 HIDDEN FIRE OF OUR NATIONAL LIFE 00000000**

**You will find there also that, hidden under the ashes of apparent death, the fire of our national life is yet smouldering and that the life of this nation is Religion, its language religion, and its idea religion; and your politics, society, municipality, plague-prevention work and famine-relief work- all these things will be done as they have been done all along here, viz. only through religion; otherwise all frantic yelling and bewailing will end in nothing. ....**

**. LIFE IS A BATTLE AND ONE MUST ALWAYS BE IN ACTION. TO USE A MILITARY PHRASE, LET ME LIVE AND DIE IN ACTION.**



## SOMNATH

# LIVING EXAMPLE OF HISTORY

You have withstood the shock of centuries simply because you took great care of your Religion, you sacrificed everything else for it. Your forefathers underwent everything boldly, even death itself but preserved their religion. Temple after temple was broken down by the foreign conqueror but no sooner had the wave passed than the spire of the temple rose up again.

Some of these old temples of Southern Bharat and those like Somnath of Gujarat will teach you volumes of wisdom, will give a keener insight into the history of the race than any amount of books. Mark how these temples bear the marks of a hundred attacks and a hundred regenerations, continually destroyed and continually springing up out of the ruins, rejuvenated and strong as ever! That is the national mind, that is the national life-current. Follow it and it leads to glory. Give it up and you die; death will be the only result, annihilation the only effect the moment you step beyond that life-current.

I do not mean to say that other things are not necessary. I do not mean to say that political or social improvements are not necessary but what I mean is this and I want you to bear it in mind, that they are secondary here and that religion is primary.



## RELIGION-THE NATIONAL LIFE

My Bharat, arise! Where is your vital force? In your immortal Soul. Each nation, like each individual, has one theme in this life, which is its centre, the principal note round which every other note comes to form the harmony. If any nation attempts to throw off its national vitality, the direction which has become its own through the transmission of centuries, that nation dies.

. . . . In one nation political power is its vitality, as in England. Artistic life, in another and so on. In Bharat religious life forms the centre, the keynote of the whole music of national life. And therefore, if you succeed in the attempt to throw off your religion and take up either politics or society, the result will be that you will become extinct. Social reform and politics have to be preached through the vitality of your religion.....Every man has to make his own choice; so has every nation. We made our choice ages ago and it is the faith in an immortal soul. I challenge anyone to give it up. How can you change your nature?

.....THE POWER OF UNITY & ORGANISATION.....

. Act on the educated young men, bring them together, and organise them. Great things can be done by great sacrifices only.... Work, work the idea, the plan, .... My brave, noble, good souls- to the wheel, to the wheel put your shoulders! Stop not to look back for name or fame or any such nonsense. Throw self overboard and work. Remember, " The grass when made into a rope by being joined together can even chain mad a elephant."



# SACRIFICING LIFE FOR THE GOOD OF RAMA

**You have now to make the character of Mahavira your ideal. See how at the command of Ramachandra he crossed the ocean. He had no care for life or death ! He was a perfect master of his sense and wonderfully sagacious. You have now to build your life on this great ideal of personal service. Through that all the other ideals will gradually manifest in life. Obedience to the Guru without questioning and strict observance of Brahmacharya- this is the secret of success. As on the one hand Hanuman represents the ideal of service, so on the other he represents the leonine courage, striking the whole world with awe. He has not the least hesitation in sacrificing his life for the good of Rama. A supreme indifference to everything except the service of Rama, even to the attainment of the status of Brahma or Shiva, the great World-Gods ! Only the carrying out of Shri Rama's behest is the one vow of his life ! Such whole-hearted devotion is wanted.**

**XX**

**This faith in themselves was in the hearts of our ancestors, this faith in themselves was the motive power that pushed them forward and forward in the march of civilisation; and if there has been degeneration, if there have been defects, mark my words, you will find degradation to have started on the day our people lost this faith in themselves. Losing faith in one's self means losing faith in God.**

[illegible]



# UPANISHAD - SPEAKS OF STRENGTH

Strength, strength is what the Upanishads speak to me from every page. This is the one great thing to remember, it has been the one great lesson I have been taught in my life; strength, it says, strength, O man, be not weak.

Everything that can weaken us as a race we have had for the last thousand years. It seems as if during that period the national life had this one end in view, viz. how to make us weaker and weaker, till we have become real earthworms, crawling at the feet of every one who dares to put his foot on us.

Therefore, my friends, as one of your blood, as one that lives and dies with you, let me tell you that we want strength, strength and every time strength. And the Upanishads are the great mine of strength. Therein lies strength enough to invigorate the whole world; the whole world can be vivified, made strong, energised through them.

They will call with trumpet voice upon the weak, the miserable and the downtrodden of all races, all creeds, and all sects to stand on their feet and be free. Freedom, physical freedom, mental freedom and spiritual freedom are the watchwords of the Upanishads.

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To make a great future Bharat, the whole secret lies in organisation, accumulation of power and co-ordination of will.



**##### WHERE THE SOUL OF BHARAT IS? #####**

Now you understand clearly where the soul of this nation is- it is in religion. Because no one was able to destroy that, therefore the Hindu nation is still living, having survived so many troubles and tribulations. Well, one Indian scholar asks," What is the use of keeping the soul of the nation in religion? Why not keep it in social or political independence, as is the case with other nations?" It is very easy to talk like that.

If it be granted, for the sake of argument, that religion and spiritual independence and soul, God and Mukti are all false, even then see how that matter stands. As the same fire is manifesting itself in different forms, so the same one great Force is manifesting itself as political independence with the French, as mercantile genius and expansion of the sphere of equity with the English and the desire for Mukti or spiritual independence with the Hindu.

Be it noted that by the impelling of this great Force has been moulded the French and the English character, through several centuries of vicissitudes of fortune; and also by the inspiration of that great force, with the rolling of thousands of centuries, has been the present evolution of the Hindu national character.

I ask in all seriousness- which is easier, to give up our national character evolved out of thousands of centuries, or your grafted foreign character of a few hundred years?



Why do not the English forget their warlike habits and give up fighting and bloodshed and sit calm and quiet concentrating their whole energy on making religion the sole aim of their life?

The fact is that the river has come down a thousand miles from its source in the mountains; does it or can it go back to its source? If it ever tries to trace back its course, it will simply dry up by being dissipated in all directions. Anyhow the river is sure to fall in to the ocean, sooner or later, either by passing through open and beautiful plains or struggling through grimy soil.

If our national life of these ten thousand years has been a mistake, then there is no help for it; and if we try now to form a new character, the inevitable result will be that we shall die.

.....  
 ...UNDERSTAND EVERY THING THROUGH RELIGION....

Each nation has its own peculiar method of work. Some work through politics, some through social reforms, some through other lines. With us, religion is the only ground along which we can move. The Englishman can understand religion even through politics. Perhaps the American can understand religion even through social reforms. But the Hindu can understand even politics when it is given through religion; sociology must come through religion, everything must come through religion. For that is the theme, the rest are the variations in the national life-music.



## GEMS OF SWAMI VIVEKANANDA

[1] Stand up, be bold, be strong. Take the whole responsibility on your own soulders and know that you are the creator of your own destiny. All the strength and succour you want is within yourselves. Therefore make your own future.

[2] What our country now wants are muscles of iron and nerves of steel -gigantic wills which nothing can resist, which can penetrate into the mysteries and secrets of the universe and will accomplish their purpose in any fashion even if it meant going to the bottom of the ocean and meeting Death face to face.

[3] Be a patriot, love the race which has done such great things in past. Ay, the more I compare notes the more I love you, my fellow countrymen; you are good and pure and gentle. You have always been tyrannised over, and such is the irony of this material world Maya. Never mind that; the spirit will triumph in the long run. In the meanwhile let us work and let us not abuse our country, let us not curse and abuse the weather-beaten and work-worn institutions of our thrice-holy motherland.

[4] Be not afraid of anything. You will do marvellous work. The moment you fear, you are nobody. It is fear that is the great cause of misery in the world. It is fear that is the greatest of all superstitions. It is fear, that is the cause of our woes, and it is fearlessness that brings heaven even in a moment. Therefore," Arise, awake, and stop not till the goal is reached".

[5] Strength is life, weakness is death; strength is felicity,



life eternal, immortal! Weakness is constant strain and misery. Weakness is death. Let positive, strong, helpful thoughts enter into your brain from the very childhood. [6] We speak of many things, parrotlike, but never do them ; speaking and not doing has become a habit with us. What is the cause of this? Physical weakness. This sort of weak brain is not able to do anything; we must strengthen it.

[7] Our nation is totally lacking in the faculty of organisation. It is this one drawback which produces all sorts of evil. We are altogether averse to making a common cause for anything. The first requisite for organisation is obedience.

[8] When the Mohammedans first came, we are said -I think, on the authority of Ferishta, the oldest Mohammedan historian -to have been six hundred millions of Hindus. Now we are about two hundred millions. And then every man going out of the Hindu pale is not only a man less, but an enemy the more.

[9] Then only will Bharat awake, when hundreds of large-hearted men and women giving up all desires of enjoying the luxuries of life, will long and exert themselves to their utmost for the well-being of the millions of their countrymen who are gradually sinking lower and lower in the vortex of destitution and ignorance. I have experienced even in my insignificant life that good motives, sincerity and infinite love can conquer the world. One single soul possessed of these virtues can destroy the dark designs of millions of hypocrites and brutes.



[10] First of all, our young men must be strong. Religion will come afterwards. Be strong my young friends; that is my advice to you. You will be nearer to Heaven through football than through the study of the Gita. You will understand Gita better with your biceps, your muscles a little stronger. You will understand the mighty genius and the mighty strength of Krishna better with a little of strong blood in you. You will understand the Upanishads and the glory of the Atma better when your body stands firm upon your feet and feel yourselves as men.

[11] If you have faith in all the three hundred and thirty millions of your mythological gods and in all the gods which foreigners have now and again introduced into your midst and still have no faith in yourselves, there is no salvation for you. Have faith in yourselves, and stand up on that faith and be strong; that is what we need.

[12] Let us proclaim to every soul: "Arise, awake, and stop not till the goal is reached." Arise, awake! Awake from this hypnotism of weakness. None is really weak; the soul is infinite, omnipotent and omniscient. Stand up, assert yourself, proclaim the God within you, do not deny Him! Too much of inactivity, too much weakness, too much of hypnotism has been and is upon our race.

. O ye modern Hindus, de-hypnotise yourselves. The way to do that is found in your own sacred books. Teach yourselves, teach everyone his real nature, call upon the sleeping soul and see how it awakes. Power will come, glory will come, goodness will come, purity will come, and everything that is excellent will come, when this sleeping soul is roused to self-conscious activity.



## RELIGION AND SACRED TRADITIONS THE COMMON GROUND OF BHARAT NATION

The problems in Bharat are more complicated, more momentous, than the problems in any other country. Race, religion, language, government- all these together make a nation.

The one common ground that we have is our sacred tradition, our religion. That is the only common ground and upon that we shall have to build our nation. In Europe, political ideas form the national unity.

The unity in religion, therefore, is absolutely necessary as the first condition of the future of Bharat. There must be the recognition of One Religion through the length and breadth of this land.

Especially in Bharat, race difficulties, linguistic difficulties, social difficulties, national difficulties, all melt away before this unifying power of religion. We know that to the Bharatiya mind there is nothing higher than religious ideals, that is the key-note of Bharatiya life and we can only work in the line of least resistance.

It is not only true that the ideal of religion is the highest ideal, in the case of Bharat it is the only possible means of work; work in any other line, without first strengthening this, would be disastrous. Therefore, the first plank in the making of a future Bharat, the first step that is to be hewn out of that rock of ages, is the unification of religion.



# WHAT IS MOHAMMEDANISM OR ISLAM ?

The Mohammedans are the crudest in respect of recognising other religions, and the most sectarian. Their watchword is : " there is one god and Mohammed is His Prophet." Everything beyond that not only is bad but must be destroyed forthwith; at a moment's notice, every man or woman who does not exactly believe in that must be killed; everything that does not belong to this worship must be immediately broken; every book that teaches anything else must be burnt. From the Pacific to the Atlantic, for five hundred years blood ran all over the world. THAT IS MOHAMMEDANISM !

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The more selfish a man, the more immoral he is. And so also with the race. That race which is bound down to itself has been the most cruel and the most wicked in the whole world. There has not been a religion that has clung to this dualism more than that founded by the Prophet of Arabia and there has not been a religion which has shed so much blood and been so cruel to other men. In the Koran there is the doctrine that a man who does not believe these teachings should be killed; it is a mercy to kill him! And the surest way to get to heaven, where there are beautiful houris and all sorts of sense-enjoyments, is by killing these unbelievers. Think of the bloodshed there has been in consequence of such beliefs !

#####

ARISE ! AWAKE ! AND STOP NOT TILL THE GOAL IS  
REACHED !

Swami Vivekananda



# Memorable Address At The Parliament Of Religions Response To Welcome

11th September, 1893

Sisters and Brothers of America,

It fills my heart with joy unspeakable to rise in response to the warm and cordial welcome which you have given us. I thank you in the name of the most ancient order of monks in the world; I thank you in the name of the mother of religions; and I thank you in the name of millions and millions of Hindu people of all classes and sects.

My thanks, also, to some of the speakers on this platform who, referring to the delegates from the Orient, have told you that these men from far-off nations may well claim the honour of bearing to different lands the idea of toleration. I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions as true. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnant of the Isaelites who came to Southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny. I am proud to belong to the religion which has sheltered and is still fostering the remnant of the grand Zoroastrian nation. I will quote to you, brethren, a few lines from a hymn which I remember to have repeated from my earliest boyhood, which is every day repeated by millions of human beings: "As the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different paths, which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee."

The present convention, which is a full



august assemblies ever held, is in itself a vindiction, a declaration to the world of the wonderful doctrine preached in the Gita: "Whosoever comes to Me, through whatsoever form, I reach him; all men are struggling through paths which in the end lead to me." Sectarianism, bigotry, and its horrible descendant, fanaticism, have long possessed this beautiful earth. They have filled the earth with violence, drenched it often and often with human blood, destroyed civilisation and sent whole nations to despair. Had it not been for these horrible demons, human society would be far more advanced than it is now. But their time is come; and I fervently hope that the bell that tolled this morning in honour of this convention may be the deathknell of all fanaticism, of all persecutions with the sword or with pen, and of all uncharitable feelings between persons wending their way to the same goal.

+++++IMITATION IS NOT CIVILISATION+++++

Imitation is not civilisation, this is another great lesson we have to remember. I may deck myself out in a Raja's dress, but will that make me a Raja? An ass in a lion's skin never makes a lion. Imitation, cowardly imitation never makes for progress. It is verily the sign of awful degradation in a man. Ay, when a man has begun to hate himself, then the last blow has come.

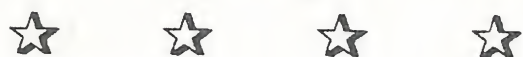
++++OUR PROUD HERITAGE++++

It has been one of the principles of my life not to be ashamed of my own ancestors. I am one of the proudest man ever born, but let me tell you frankly, it is not for myself, but on account of my ancestry. the more I have studied the past the more I have looked back, more and more has this pride come to me and it has given me the strength and courage of conviction, raised me up from the dust of the earth, and set me working out that great plans laid out by those great ancestors of ours. Children of those ancient Hindus, through the grace of the Lord may you have the same pride, may that faith in your ancestors come in to your blood, may it become a part and parcel of your lives, may it work towards the salvation of the world



WITH THE BEST COMPLEMENTS  
FROM

Shri Dhansukhbhai Karsan Mistry,  
Smt. Pragnaben D. Mistry,  
Kum. Rachana D. Mistry &  
Kum. Bhakti D. Mistry.



Watch your thoughts,  
They become words.

Watch your words,  
They become action.

Watch your action,  
They become habit.

Watch your habits,  
They become character.

Watch your character  
For it becomes you



Great things can be done by great sacrifices only





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## SIGNIFICATION OF SANSKRIT

The secret is here. The great Ramanuja, Chaitanya and others raised lower classes; they had all the wish that these should come up, but they did not apply their energies to the spreading of the Sanskrit language among the masses. Even the great Buddha made one false step when he stopped the Sanskrit language from being studied by masses.

..... He spoke in the language of the people, and the people understood him. That was great; it spread the ideas quickly and made them reach far and wide. But along with that, Sanskrit ought to have spread. Knowledge came but the prestige was not there, culture was not there. It is culture that withstands shocks, not a simple mass of knowledge.

Teach the masses in the vernaculars, give them ideas; they will get information, but something more is necessary; give them culture. Until you give them that, there can be no permanence in the raised condition of the masses.



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Thus Spake  
Swami Vivekananda

[01] All expansion is life, all contraction is death. All love is expansion, all selfishness is contraction. Love is therefore the only law of life. He who loves lives, he who is selfish is dying. Therefore love for love's sake, because it is the only law of life, just as you breathe to live. This is the secret of selfless love, selfless action and the rest.

[02] What the world wants is character. The world is in need of those whose life is one burning love - selfless. That love will make every word tell like a thunderbolt. Awake, Awake, Great Souls! The world is burning in misery. Can you sleep?

[03] Strength is the one thing needful. Strength is the medicine for the world's disease. Strength is the medicine which the poor must have when tyrannized over by the rich. Strength is the medicine which the ignorant must have when oppressed by the learned. And it is the medicine that sinners must have when tyrannized over by other sinners.

[04] Let us all work hard, my brethren; this is no time for sleep. On our work depends the coming of the Bharat of the future. She is only sleeping. Arise, awake, and see her seated here, on her eternal throne, rejuvenated, more glorious than she ever was - this motherland of ours.



# WHEN THE NATIONAL BODY IS WEAK . . . . .

Materialism, or Mohammedanism or Christianity or any other ISM in the world could never have succeeded but that you allowed them. No bacilli can attack the human frame until it is degraded and degenerated by vice, bad food, privation, and exposure; the healthy man passes scathless through masses of poisonous bacilli.

....We know that there must be two causes to produce a disease, some poison germs outside, and the state of the body. Until the body is in a state to admit the germs, until the body is degraded to lower vitality so that the germs may enter and thrive and multiply, there is no power in any germs in the world to produce a disease in the body. In fact, millions of germs are continually passing through everyone's body; but so long as it is vigorous it never is conscious of them. It is only when the body is weak that these germs take possession of it and produce disease. Just so with the national life.

It is when the national body is weak that all sorts of disease germs, in the political state of the race or in its social state, in its educational or intellectual state, crowd into the system and produce disease. To remedy it, therefore, we must go to the root of this disease and cleanse the blood of all impurities. The one tendency will be to strengthen the man, to make the blood pure, the body vigorous, so that it will be able to resist and throw off all external poisons.

Brethren, we know to our shame, that most of the real evils for which the foreign races abuse the Hindu nation are only owing to us. We have been the cause of bringing many undeserved calumnies on the head of the other races in Bharat.



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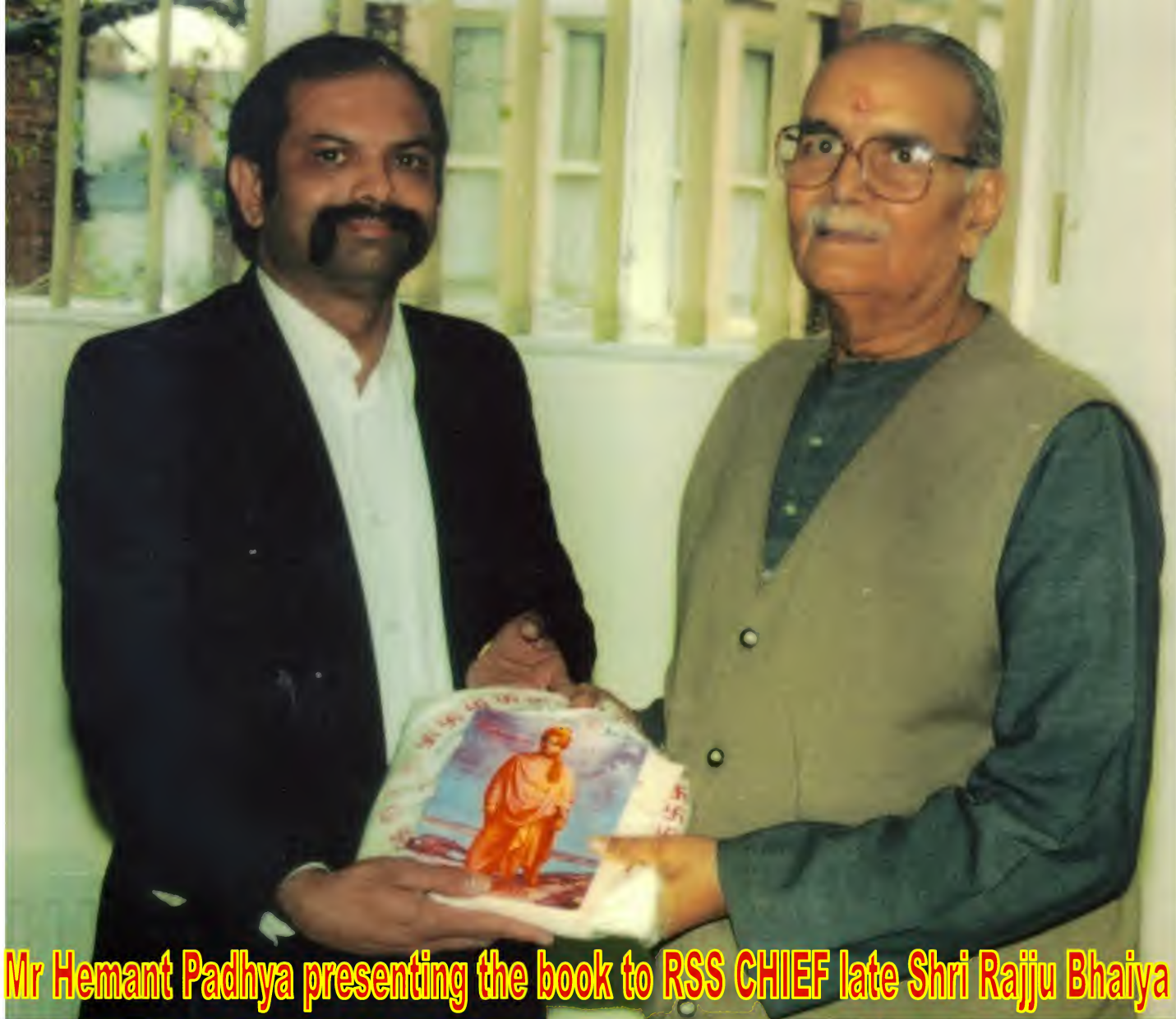
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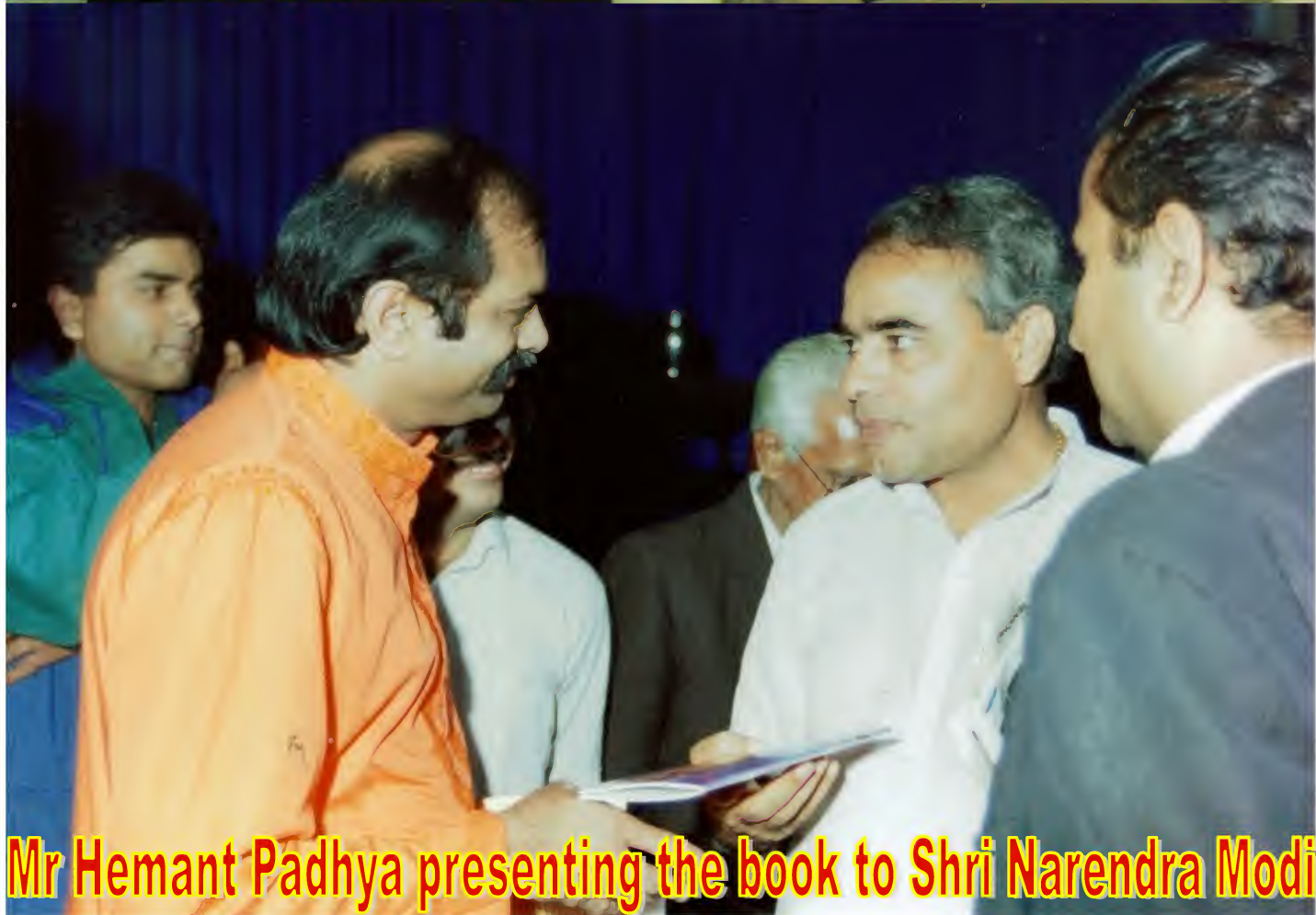
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Mr Hemant Padhya presenting the book to RSS CHIEF late Shri Rajju Bhaiya



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## **PREFACE**

I am delighted to present this brief Biography & Message of Swami Vivekananda as a tribute to him and his work and achievements on the occasion of The Centenary Celebration of the Parliament of World Religions. Along with Swamiji's condensed biography; I have specifically chosen his Nationalist Message; bearing in mind the vital requirement of Hindu Society living in Bharat and abroad.

Hindus, their religion and Motherland are in greater danger from internal and external terrorism and fanaticism waged by Islamic world and the overcraze of western way of life and culture in our youth, the political terrorism of scandals, briberies, false promises and selfishness from so called modern and secular Hindu politicians and their blind followers, who are more concerned about their own gains, and political power, position and achievements than the security of Motherland or the rights of majority of Hindu population. In such circumstances, I strongly felt that the Hindu Society is needed to be rejuvenated with the Nationalist Message of Swamiji to produce strong, bold and devoted youth who are ready to protect everything which is Hindu.

I hope that my efforts in that direction would be worth while and will be enthusiastically welcomed by all Hindus in real sense, worshipping and practicing secularism in true sense.

My dear Brothers and Sister Explore the ocean of Swamiji's wisdom to achieve valuable and real pearls of Hindu thoughts. Be proud to be a Hindu in any condition, anywhere in the world.

Arise Awake And Stop Not Till The Goal Is Reached.....The Goal Of Hindu Unity, The Goal Of Hindu Samrajya, The Goal Of Hindu Dignity And The Goal Of Ramrajya